A

SERMON

Preach'd at *Redbourn*

NEAR

St. ALBAN's in HARTFORDSHIRE,

ON THE

Seventeenth Day of *February*, $170\frac{8}{9}$.

BEING THE

Day of Thanksgiving,

FOR

Protecting Her Majesty from the Attempts of Her Enemies, and for the many and great Successes throughout this last Campaign.

By William Marston, M. A. *Chaplain to His Grace the Duke of* Marlborough, *and Vicar of* Redbourn.

Publish'd at the Request of the Auditors.

LONDON,

Printed for *William Hunt*, Bookseller, in St. *Albans*, *Hartfordshire*; and *John Wyatt*, Bookseller, at the Rose in St. *Paul's* Church-Yard, 1709.

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LONDON,

Printed for William Mayson, Bookseller, in St. Albans, and Sold by him and John Wyat, Bookseller, at the Rose in St. Paul's Church-Yard. 1704.

To the Most Illustrious

JOHN

Duke of *Marlborough*,

Captain General of all Her Majesties Forces, &c. One of the Lords of Her Majesties most Honourable Privy-Council, and Knight of the Most Noble Order of the Garter.

May it please Your Grace,

IN Testimony of the many Favours received, to permit me to lay this trifling Discourse at Your Feet; having nothing to recommend it, besides its well-ment Sacrifice of Thanks and Praise to God, for the Great Things He hath

hath done for us; none Greater than thoſe He hath vouchſafed to make You the Glorious Inſtrument of. May the ſame God that has never failed You hitherto, ſtill go on to Bleſs You in all Your Undertakings; till You ſhall have Obtain'd an Honourable and Laſting Peace for us; may You, Your Self, Live long to enjoy the happy Fruits of it, and that Heaven, at length, may be Your Reward, for all the Eminent Services perform'd for Your Queen and Country, is the hearty Prayer of,

May it pleaſe Your Grace,

Your Grace's

Moſt humble, and moſt obliged

Servant, and Chaplain,

W. Marſton.

A Thankſgiving SERMON.

Pſalm CXI. v. 4.

He hath made his wonderful Works to be remembered.

IT is the Voice of Nature, as well as Revelation, that Na-tional Mercies call for Na-tional Thankſgivings. For this Reaſon we are met to-gether this Day, by Publie Authority, to offer up our united Thanks and Praiſe to God for great and diſtinguiſhing Favours to this Church and Na-tion, more eſpecially for the Glorious and Suc-ceſsful progreſs of the Confederate Arms the laſt Year; a Year that will be always Famous for Brave and Gallant Actions in the Records of Fame, when the Imaginary Atchievements of Romantic Heroes ſhall be buried in Silence and Oblivion.

An happy Occasion of our assembling together this Day, which must needs Transport us with an unusual Joy and Satisfaction, if we are well-wishers to the Common Cause, our Queen, or Country. One would think no Sullen Brow, or Discontented Look should be seen, no Murmering, or Complaint, should be heard this Day; nothing but Triumphs and Acclamations, nothing but Joyful Tongues and Thankful Hearts; Hearts and Hands and Eyes lifted up to the God of Heaven, the great Original and Sourse of these, and all other Blessings, who hath so often, and so signally interpos'd in behalf of a Sinful and Unworthy People, and *He hath made His Wonderful Works to be Remembered.*

This Psalm in which my Text is, is wholly compos'd of Thanksgiving, in which the Wonders of Divine Providence are gratefully acknowledged and commemorated towards the Children of *Israel*, but may well serve for a Rule and Direction to the Church of God in all Ages, conducted by the same Power and Providence, Protected by the same Mighty Arm; and consequently bound to render the same Praise to Him, whose Hand is not shortned, but hath been often extended for the good of this Kingdom. The first Verse of this Psalm informs us

how this Duty ought to be perform'd in the most acceptable manner, *I will praise the Lord with my whole Heart, i. e.* Sincerely and Affectionately, being fully perswaded that He alone is the Author of the Mercy or Deliverance, and ascribing the Glory due unto his Name. And then, that our Praises may in some Measure rise in Proportion to the Benefits received, they must be publickly and joyntly performed in the Assembly of the Upright, and in the Congregation. After being taught the right Manner of Offering up our Thanks and Praise, here is a cogent Reason, as it were, to compel us to the Duty: *For the Works of the Lord are great, sought out of all them that have Pleasure therein: His Work is honourable and glorious, and his Righteousness endureth for Ever.* Whereby we are given to understand, that in the extraordinary Works of God, wrought In Favour of his People, the Divine Attributes more eminently shine forth; as his Wisdom, in contriving them; his Power, in effecting them; his Goodness, in vouchsafing them; his Justice, in denying them to others; and that in the sole Acknowledgement of these Attributes, the Homage that is required of us, principally consists.

Psal. 29. 2.

v. 1. *later part.*

v. 2. 3.

But the more immediate and perswasive provocation

vocation to this Duty, is not only to call to Mind, the marvellous Things he hath done for our Fathers of Old, but the freſher Inſtances of his Favour and Good-Will towards us; and if theſe Reaſons are not ſufficient to move us, we have an expreſs Signification of his Will and Deſign to oblige us in the Words of my Text, *He hath made his wonderful Works to be remember'd.*

The Works of God, whither of Creation or Providence, are a noble Theme for our Meditation, and would, if ſeriouſly ponder'd on, afford infinite Matter for our Praiſe, our Wonder, and Admiration. Here is enough to exhauſt all the Treaſures of Humane Eloquence, to employ all our Faculties, to ſet all the Engines of our Souls moving, and turn them into endleſs Speculations. If we lift up our Eyes, from the Foot-Stool to the Throne of God, and thus lifted up, caſt them back again, could they make an exact and clear Diſcovery of both Globes, ſee all the Wonders and Secrets that Nature hath there look'd up in her cloſe Store-Houſe, we ſhould ſee Nothing in thoſe ſpacious Territories of Heaven and Earth, but what would give us ſome undoubted Specimen of the mighty Power and Wiſdom of God. This made the

the Inſpired Pſalmiſt ſo often ſing, *O Lord, how wonderful is Thy Name in all the World!* and again, *How manifold are Thy Works! In Wiſdom haſt Thou made them all.* Pſal. 8. 1. Pſ. civ. 24.

But I ſhall confine my ſelf, and at this Time, only, *Firſt*, Make ſome brief Remarks upon God's Providential Diſpenſations towards the *Iſraelites*, to whom the Words of my Text more particularly refer.

II. I ſhall conſider the Words, with Reſpect to this Nation, to which we belong.

III. If we ſhall perceive by the Sequel, That God hath wrought any wonderful Works for us, I ſhall endeavour to Excite you to a Thankful Remembrance and Acknowledgement of them, and ſo conclude.

Firſt, I ſhall make ſome brief Remarks upon God's Providential Diſpenſations towards the *Iſraelites*.

The *Iſraelites* of Old were God's peculiar and choſen People, and he wrought many Wonders for them, ſome of which are hinted at in this Pſalm, thus, *He hath given Meat unto them that fear Him. i. e.* probably He fed them miraculouſly in the Wilderneſs, when they cryed unto Him, Again, *He ſent Redemption unto His People, i. e.* when by the Vigour of the *Egyptians*, they were v. 5. v. 9.

der great Thraldom, God heard their Groanings, and He remembred the Covenant made with *Abraham*, and his Prediction, that they
Gen. 15.13 14. ſhould ſerve, and be afflicted four Hundred Years, *and that then He would Judge that Nation, whom they ſhould ſerve. Surely, I have ſeen*, ſaith he, *the Affliction of my People, I have heard*
Exod. 3.7. *their Cry; I Know their Sorrows; and I am come down to deliver them.* He hath ſent Redemption unto his People by the Hand of *Moſes* and *Aaron.*

How often did God make known his Power and Omnipotence by the Hand of *Moſes*, in Favour to his People, and in his Vengeance on their Enemies? What a ſucceſſive Train of mighty Signs and Wonders wrought in the Land of *Egypt* for their Deliverance? *And all Iſrael ſaw the great Works which the Lord did upon*
Exod. 14. *v. ult.* Pharaoh *and his Hoſt.* And they ſang with *Moſes*, That *eminuit*, he hath triumphed glorioufly;
Exod. 15. the Horſe and his Rider hath he thrown into the Sea, for he brought forth his People with Joy, becauſe he had a Favour for them.

II. He was not their Redeemer only, but their Eſtabliſher; He perfected their Deliverance, and followed them with all Things pertaining to Life or Godlineſs; He was their Guide

Guide and Conductor in the Wilderneſs; thus, *In the Day Time he led them with a Cloud, and all the Night with a Pillar of Fire.* He was their great Protector and Defender; He ſuffer'd no Man to do them Wrong, and drove out the Nations before them; He provided all Things for them neceſſary to bodily Suſtenance; *He ſmote the ſtony Rock, and the Waters flowed; He gave them Manna from Heaven, ſo that they did eat Angels Food. He led them forty Years in the Wilderneſs, and in all that Space their Cloaths did not wax old upon Them, nor their Shoes upon their Feet.* *Pſal.* 78. 14 *V.* 24. 25. *Deut.* 29. 5.

III. and laſtly; He formed them into a Polity, and dictated to them Laws for their perpetual Eſtabliſhment; He gave Teſtimonies unto *Jacob*, and appointed a Law in *Iſrael.* A Law written by the Finger of God, deliver'd by the Mediation of Angels; He ſet before them Life and Death; He confirmed the Covenant made to their Fathers; He enter'd into a Covenant with themſelves; He ſpake to them ſundry Ways and divers Manners; He often appeared to their Fathers by the Name of *El-ſhaddai*; to *Moſes* by his Name *Jehovah*; *to themſelves He came down in Sight of all the People upon Mount Sinai*; He often filled the Ta- *Exod.* 19. 11.

bernacle with his Glory, *And the Glory of the Lord appear'd to all the People.* These are some few Instances of God's providential Dispensations towards that People, whereby *He hath made those wonderful Works to be Remembered*; Which brings me to the

Numb. 14. 10.

Second Thing I proposed to speak to; Namely, to consider the Words, with Respect to this Nation to which we belong.

Now, tho' we cannot boast of the like Favours, as the *Israelites* could, who were under the immediate Government of God himself, yet a sober and considerate Person can never want Matter to exercise his Thoughts upon, whereby to acknowledge God's great Goodness to us, in Relation to many signal Mercies and Deliverances vouchsafed to this Church and Nation.

Among all the Blessings that God Almighty can bestow upon a People, true Religion is the most valuable, next to that, the constant Maintenance and Preservation of it. When I look back upon the many secret, open, and daring Assaults of its Enemies, and the perfidiousness of its pretended Friends; when I consider what mighty Caballs, and powerful Combinations of Men have endeavour'd, Tooth and Nail,

Nail to root up, pull down, and overthrow the Church of God planted among us, I cannot but fall down, and moſt humbly adore that good Providence, that has defeated, hitherto, the Deſigns of Her Enemies, and been Her ſureſt Defence and Safeguard in Her greateſt Streights; an Argument how dear His Church and People are to Him, that they are always under His Inſpection, and that no Devices formed againſt them ſhall proſper. We live in an Age not very prone to Admire, and take Notice of any, the extraordinary Works of Providence, though wrought immediately for our Preſervation, by which unaccountable and brutiſh Stupidity, we rob God of the Honour of His Mercy, and our ſelves of the Comfort of His Protection. But, bleſſed be God for the Opportunity of meeting here this Day, to offer up our moſt devout Thanks and Praiſe to Him for diſappointing the late villanous Intentions againſt our moſt gracious Queen and Government, and for crowning this laſt Year with many unparalell'd Succeſſes againſt the common Enemy and Diſturber.

If we caſt our Eyes upon the Hiſtory of this Church, ever ſince the Reformation of it, we may Obſerve ſuch a Series of Providential Occurences

rences, in the ſeveral Periods of Time, as no Age can ſhew the like; by which we may ſtill encourage our ſelves in God, and be carried beyond Fear, or Apprehenſion of any future Danger. What Struglings did this excellent Work meet with, in its very Infancy, from the Romiſh Party? What Oppoſition from thoſe Men who were fully bent never to give Way to any Alterations in a Church which they eſteemed pure and uncorrupt in all the ſeveral Branches of it; and for the Eſtabliſhment of which, they could plead ſo long and immemorial a Preſcription? But by the Bleſſing of God, and the pious Care of our Reformers, Darkneſs and Ignorance, Error and Superſtition, vaniſhed imperceptibly, and ſuch a glorious Light broke forth in our Hemiſphere, that Bonds and Impriſonments, Proſcriptions and Baniſhments, Fire and Fagot, no, nor all the dire Effects of a Blind and Popiſh Zeal were ever able to extinguiſh. God was pleaſed to raiſe up a noble Army of Martyrs and Confeſſors to maintain his Truth, ſo happily diſcovered, which they boldly and unanſwerably did in their Writings and Diſputations, and when they were ſuffer'd no longer to defend it with their Pens, nor confeſs it with their Mouths, they bravely ſeal'd it with their Blood. After

After it had ſurvived the Flames of the *Marian* Perſecution, the reform'd Church took firm rooting under the Conduct of a prudent and cautious Government; yet, what reſtleſs Endeavours; what ſecret Plots; what horrid Conſpiracies; what foreign Attempts; and domeſtic Treaſons were carried on during the Reign of Queen *Elizabeth*? But God did wonderfully appear for Her; He Deliver'd Her out of all Her Dangers; Inſpir'd Her with Wiſdom and Courage above Her Sex; ſo that nothing Terrify'd with the Menaces of *Spain*, or the Fulminations of *Rome*, She Openly, and Heartily own'd the *Proteſtant Cauſe*, Heaven approving, and rewarding Her Zeal, with the mighty and aſtoniſhing Overthrow of Her Enemies, and with a long and proſperous Reign over theſe Kingdoms.

The next Period will preſent to our view, as Remarkable an Inſtance of Divine Providence, as is any where upon Record; I mean the Deliverance of this Church and Nation from the Conſpiracy of the *Powder Treaſon*, when King, and Prince, and Nobles, and the whole Repreſentative Body of this Kingdom aſſembled in Parliament, were to be taken off at one Blow, by a moſt deteſtable Plot, juſt ready for Execution: Then did he (who neither Slumbers nor Sleeps)

Sleeps) marvellously shew himself, and discover that Mistery of Iniquity, by a Mercy as surprizing as the wickedness intended. May we not then take up St. *Paul's* Argument, and say, *Who hath*
2 Cor. 1. 10. *deliver'd us from so great a Death, and doth deliver; in whom we trust that he will yet deliver us?*

I shall not make inquiry into the chief Authors, and Fomenters of that intestine War, that made such Havock and Devastation among us; but this I must say, when mean and illiterate Mechanics, the very basest of the People, shall forsake their lawful Occupations, and invade the Sacerdotal Office; and, pretending a Commission from the Prince of Peace, sound the Alarm to War, and preach Men into Sedition, Bloodshed, and Slaughter, I cannot but be sensibly affected at such bold and nefarious Practices, with that just Indignation and Resentment that becomes me; however it was, certainly the Sins of this Nation cryed aloud for Vengeance, when God permitted the most Primitive and Apostolical Church in the World to fall and make Way for the wildest Phrensies and Enthusiasms; certainly, the Wickedness of this Nation was highly provoking, when God suffered a most Pious and Excellent King to fall into the Hands of victorious Rebells, to be inhumanely

manely Treated, more inhumanely Murder'd. I would not ſully the Glory of this Day by theſe melancholy Reflections, but as They cut the Way for brighter Proſpects.

When theſe Kingdoms had ſorely ſmarted under the Calamities of a Twelve Years Unſettlement and Uſurpation, God look't upon Us again with an Eye of Pity, and was pleaſed, in a moſt ſtupendous Manner, to bring back an Exil'd Prince to the Throne of his Fathers, whereby the Conſtitutions of Church and State, were fixed upon their ancient Baſis, and the moſt Auguſt Monarchy of *Great-Britain* ſhone in its ancient Grandeur; a Thing effected by ſuch admirable Trains of Providence, as all Men muſt confeſs to be *The Lord's Doing, and therefore marvellous in our Eyes.*

But to bring our Obſervations within the reach of our own Memory; never did we receive more illuſtrious Manifeſtations of the Divine Goodneſs, than at the late Revolution.

When all Things were carry'd on by an Arbitrary and Deſpotic Power, and the two Univerſities, thoſe ancient and celebrated Nurſeries of Learning and Religion, muſt feel the Effects of it; when the Fountains of Juſtice were cor-

rupted; Charters ſeized on; our Biſhops impriſoned; and our beſt Patriots Brow-beaten and diſcouraged; when Prieſts and Jeſuits, like the Vermin of *Egypt*, ſwarm'd about the Court, and crept even into Kings Chambers. When our Religion, our Lives and Liberties, the nobleſt Cauſes Mortals can contend for, lay at Stake; in a Word, when we were even at our Wits End, and knew not where to look for Relief; in this critical Juncture God wrought a wonderful Work for us (may we always remember it with Thankfulneſs) in raiſing up a mighty Deliverer. Now, if for a Prince to expoſe His Royal Perſon to ſave a ſinking Church, and to heal a diſtracted State; if to appear in the Behalf of an inſlaved People, to reſtore their Priviledges and Immunities, to knock off their Fetters, and ſet them free; if there be any Praiſe due to ſuch brave and generous Undertakings, then the Memory of King *William* will be ever dear to all true *Engliſhmen*, who have any Value for their Religion, or the Laws, and Liberties of their Country.

The next Period brings us down to the Reign of our moſt gracious Queen, ſince whoſe happy Acceſſion to the imperial Crown of theſe Realms,

Realms, (God be praiſed) we can boaſt of as memorable Actions, as remarkable Succeſſes, and Deliverances, as any People under the Cope of Heaven. How ſignal of late did Providence diſappoint and confound that unnatural Enterprize of invading Her Dominions, attempted by ſome of Her own Subjects, aſſiſted by a French Power, ſupported and encouraged by the precarious Title of a ſpurious and Unjuſt Pretender? What a ſurpriſing Scene of proſperous and lucky Events may we have obſerved under the preſent Adminiſtration? What unanimity and Agreement in the great Council of the Nation aſſembled in Parliament? What a vigorous Proſecution of the Juſt War in which we are engaged? What Readineſs and Diſpatch in granting and raiſing Supplies? What well-concerted Meaſures for the common Good, as the neceſſary Effect and Conſequence of theſe Things? What Glory and Reputation have we acquir'd Abroad? What Triumphs have every where attended our Arms? What important Sieges have we Won? What ſtrong Towns have we Regained, and made our ſelves Maſter of? Not the Rigour and Extremity of the Seaſon; not long and tedious Marches; not hard Lodging and

wearisome Fatigues; not all those unforeseen Difficulties, that usually accompany momentous Actions, could hinder us from enlarging our Conquests to the immortal Honour of Her Majesty and Her high Allies, to the Eternal Shame and Reproach of their Adversaries.

Never had we so fair a prospect of bringing this War to an Honourable and Speedy Conclusion, as at this Time; when a Haughty and Ambitious Monarch has been compell'd to quit his Usurp'd Possessions, and retire to defend his own Frontiers; we have liv'd to see the Fortune of this Grand Oppressor manifestly Declining with his Years, his Ill Success keeping pace with the Badness of his Cause, and his Lawrels Fading, whilst ours are Fresh and Flourishing.

We humbly confess the Lord hath done great Things for us, whereof we Rejoyce; and we trust He will do greater still, if our Sins are not in the way. For what may we not reasonably promise our selves under a Queen, who, by Her Exemplary Goodness, Her Steddy and Sincere Piety, Her Unprecidented Charity, and other shining Vertues, hath engaged Heaven on our side, made Her self Dear to God, Belov'd of Her People, and the Delight of Mankind?

But

But is there nothing due to thoſe Brave Souls that Fight our Battles for us, and to whom (under God) we are Indebted ſo much for this woonderful Turn of Affairs? Surely, yes.

It has been a prevailing Cuſtom almoſt among all Nations, after any notable Achievements, to have their Triumphant Songs, wherein the Illuſtrous Acts of their own worthy Leaders, and the Shame and Confuſion of their Enemies were Celebrated, Preſerv'd, and ſo deliver'd over to Poſterity. The *Romans* had their *Salii Prieſts*, who after any Victory, went Dancing through the City, Singing their Hymns and Pæans to *Mars*, and the reſt of the favourable Gods. And the *Græcians*, ſome times in Verſes, ſome times by Sculpture, uſed to ſet forth their Famous Battles and Conqueſts; yet always attributing the higheſt Glory of all to their Gods, whom they ſuppos'd to be Preſent with them, Protectors over them, and Fighters for them. If we conſult the 5th Chapter of *Judges*, we ſhall find it nothing but a Triumphant Song, ſetting forth in Elegant and Lofty Verſe, the great Victory which *Barak* and *Deborah*, and a ſmall Army with them, had gotten, (the Lord Marching before them) againſt King *Jabin*, and his General

General *Sisera*, who, for Twenty Years, had mightily Oppress'd the Children of *Israel*. In which Song, *First*, Praise and Glory is given to *Jehovah*, the Lord of Hosts, the Prince who lead them, by whose Strength alone the Victory was obtain'd. Praise ye the Lord for the avenging of *Israel*: Then the Song descends to the due Praises of their General *Barak*, and his Assistant *Deborah*; yea, the several Regiments and Companies of both Horse and Foot do receive the Praise and Reward of their Courage and Valour.

From so good Authority I might take the liberty to say something in commendation of all those various and distinct Bodies of Men, with their respective Commanders, which form the present Confederacy, who have all behav'd themselves well, and deserve their due Encomiums: But the particular Marks of Honour belong to our Generals, eminently so call'd; both Valiant in their Persons; Wise in Conduct; Great in Council; in Deliberation Mature; Speedy and Resolute in Execution; both Fortunate; both Victorious. How I shall do to determine the Precedency, when both so singularly Excell, without being thought Partial to

the

the one, and Injurious to the other: But it is no diminution of Merit, to adjudge the Military Knowledge, and experience of the Renown'd *Eugene*, only inferior to the conſummate Abilities of the Glorious *Marlborough*.

This is the wondrous Man, whom no popular Applauſe could ever elate; no proſperous Succeſſes could ever make him Boaſt; always induſtriouſly avoiding the one, always giving God the Glory of the other; ſo that as we juſtly praiſe him for his many other Noble and Heroic Qualities, we cannot but admire him for that true greatneſs of Mind, his Humility.

Hereby very aptly occurs, what we Read of *Python*, That having done many notable Services in War for the *Athenians*, and they willing to publiſh his Merrits in ſtately Shews and Triumphs, he refus'd all thoſe Honours, ſaying, *All Praiſe and Thanks are to be render'd unto the Gods, by whoſe Help and Favour theſe Things are done. For mine own Part I only lent my Will and Hand, but the Iſſue of all great Actions, are in the higher Powers, to whom, if any thing hath ſucceeded Happily, belongeth all Thanksgiving; I only, in theſe Things, was their Miniſter and Servant.* *Eras; Apoth. lib. 6. ex. Plut.*

Servant. It might be eaſily and truly apply'd.

And ſo I come to the laſt Thing premiſed, *viz*. To excite you to a thankful Rememberance of thoſe wonderful Things God has done for us. This I might do from the conſtant Practice of thoſe Holy Men of Old; in whoſe Cauſe God ſo frequently manifeſted His Power, and made His Glory to appear. Thus, when *Iſrael* got the Victory over the *Amalekites*, *Moſes* built an Altar, and called it *Jehovah niſſi*, *i. e. The Lord my Banner*. And *Joſhua* pitched Stones in *Gilgal*, in Memory of *Iſrael*'s paſſing dry through *Jordan*, that all the People of the Earth might know the Arm of the Lord that it is mighty. This has ever been accounted a reaſonable Sacrifice for Public Mercies and Deliverances, to *Sing Praiſes unto God, and to Magnifie His Holy Name*: By this Means we acknowledge His Hand in them; we are not guilty of ſacrificing to our own Net; we own our Dependance upon Him for future Bleſſings; we openly proclaim to all the World, *That He is our God, and that there is none elſe*; there is none other beſides Him that can do as he doth; and this makes us unfeignedly ſay, with the holy Pſalmiſt,

Exod. 17. 15.

Joſh. 4. 20, 21.

To Thee, O Lord, do we give Thanks; to Thee do we give Thanks. Psal. 75. 1.

I might recommend this Duty from infinite Topics, were it Needful, or Neceſſary: Both the Honour, the Equity, and Excellency of it, would all oblige us to the Performance.

What greater Honour can we, ſinful, and unworthy Wretches, deſire, than that God ſhould permit us to Praiſe Him with our poluted Lips, and unhallow'd Mouths? If He was infinitely Glorious in Himſelf from all Eternity, what can we add to His Happineſs by giving, or take from it, by with-holding this Tribute of our Thanks and Praiſe? 'Tis true, He made all Things for the Praiſe of His own Glory: 'Tis therefore we aſcribe it to Him: *He hath made His wonderful Works to be Remember'd*; therefore we muſt not be guilty of Forgetfulneſs and Ingratitude.

Again, What can be more Equitable and Juſt, than to render ſuitable Acknowledgments to the munificent Author and Diſpenſer of all our Benefits? Let us not degenerate into Beaſts, who never look up to the Hand that Feeds them; let us rather be like the Rivers, which, though they come from the Sea,

through the Subterraneous Paſſages of the Earth, yet return openly, giving manifeſt Notice of their Thankfulneſs to the God of that Watery Element. It is required as an indiſpenſable Duty in our Commerce, and Dealings with Men, *To render to all their Dues; Honour to whom Honour:* By a more than Parity of Reaſon, we ſhould aſcribe *Unto the Lord the Honour due unto His Name; and Praiſe Him according to His Excellent Greatneſs.* This is the conſtant Imployment of the Bleſſed Saints and Angels Above: Let it be Ours here below: Nothing is heard in Heaven but Hallelujah; nothing more heavenly upon Earth: *For it is good to ſing Praiſes unto our God; for it is pleaſant, and Praiſe is comely. O that Men would,* therefore, *Praiſe the Lord for His Goodneſs, and for His wonderful Works to the Children of Men.*

Rom. 13. 7.
Pſ. 29. 2.
Pſ. 150. 2.
Pſ. 147. 1.
Pſ. 107. 8.

Were I as able, as I am willing, to procure due Solemnity to this Day, I would take the Method that Holy *David* did, I would begin at Heaven, and call *All the Angels*, and Armies thereof, *the Sun, Moon, and Stars*; I would deſcend by the Air, and call *the Fire, Hail, and Snow, Vapours, and ſtormy Winds*; I would enter

Pſ. 148.

enter into the Sea, and call for *Dragons, and all Deeps*; I would haſten to the Earth, and call for *the Mountains, and Hills*; *Fruitful Trees, and Cedars*; *Beaſts, and all Cattle, Creeping Things, and Feather'd Fowls*; *Kings of the Earth, and all People*; *Princes and Judges*; *Young Men and Maidens*; *Old Men and Children*, to lend their Harmony, and accord to us, to *Praiſe the Name of the Lord*; to accompany, and adorn the Triumph of our Land, and ſhout into Heaven nothing but this Doxology: *Bleſſing, and Glory, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever.* *Rev.* 7. 12.

I am very loth, at this time, to enter upon ſo unpleaſant an Argument, as to upbraid this Nation with Ingratitude: But I wiſh the Accuſation were as falſe, as (I fear) 'tis true. When *Scipio Africanus*, the Elder, had made the City of *Rome*, being in a Conſumption, and ready to give up the Ghoſt, *Lady of Afric*, and reſtor'd Her to Her Preſtine State of Health and Glory; at length, being baniſhed into a baſe Country Town, his Will was, that his Tomb ſhould have this Inſcription upon it, *Ingrata Patria, ne oſſa quidem mea Habes: Un-* *Vol. Max: lib. 5. cap. 3. Exanguem & Morituram.*

grateful Country; thou haſt not ſo much as my Bones. What a various Scene of Mercies and Deliverances, have we been bleſs'd with to provoke us to Thankfulneſs? How many Ways and Methods hath God try'd to bring us to a juſt Senſe of our Duty? But after all what is become of our Gratitude? Indeed, it has been our Cuſtom (upon ſignal and proſperous Succeſſes) to have our Publick Forms of Thankſgivings in our Churches; *Our Hearts have burnt within us for the preſent*, as of the two Diſciples that went to *Emaus*, we have ſpared an Hour or two from our Worldly Concerns, to aſſemble at theſe Holy Exerciſes, as a Recompence of God's Goodneſs; but how ſoon have we forgotten all again? How ſeldom have we anſwer'd the true End of theſe joyful Occaſions? Nay, how often have theſe Public Solemnities concluded in the moſt Criminal, and Scandalous Exceſſes? *Is this to remember the wonderful Works of God?* Are theſe our Acknowledgments to our great Benefactor? Ungrateful *England*! Thou haſt no Remains left of thy Patron and Deliverer; thou haſt baniſh'd him from thy Thoughts; bury'd him in Oblivion; thou haſt not whereby to

Luke. 24. 32.

witneſs

witneſs to the World, that thou haſt been ſo highly favour'd. But I muſt not run out into Complaints, when our proper Buſineſs is to Rejoyce.

To conclude then; let us offer up our moſt humble Thanks and Praiſe to our great *Jehovah*, who hath done ſuch wonderful Things for us; let us devoutly acknoledge the propitious Care of Heaven, Notwithſtanding our manifold Indignities; let us never forget thoſe Mercies, whether of a former or latter Date, we have ſo largely pertaken of; let us expreſs ſuch a Senſe of them, as becomes good Chriſtians, and good Proteſtants; let us, in the Words of our moſt Orthodox and Pious Mother, *the Church of* England, *Shew forth our Joy, not only with our Lips, but in our Lives:* Let all unreaſonable Prejudice, groundleſs Fears, Jealouſies and Animoſities be for ever baniſhed; and let Love and Gratitude take up their Abode with us. So may we hope to continue a moſt flouriſhing Kingdom throughout the longeſt Records of Time, and chearfully expect all thoſe Bleſſings, we can either ask or deſire. Then would God ſtill go forth with our Fleets and Armies, He would delight to

do

do us good, and Glory would dwell in our Land; then would he ſhower down the choiceſt of his Favours, like thoſe kindly *Dews of* Hermon, *upon* our Queen, our Church, and State, which have been hitherto the Objects of his peculiar Care and Providence. I ſhall ſhut up all with that excellent Advice of *Samuel* to the People of *Iſrael*. *Only fear the Lord, ſerve Him in Truth with all your Heart, for conſider how great Things He hath done for you.*

Pſal. 133.

1 *Sam.* 12. 24.

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